NEW SERIES.

THE

RAGGED SCHOOL UNION MAGAZINE.

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ACKNOWLEDGMENTS.—The thanks of the Committee are presented to Mrs. Reade, for monthly parcel of new clothing; to Anonymous, for parcel of scraps, odd papers, &c.

COMMUNICATIONS RECEIVED WITH THANKS.—Ella; Messrs. Matthews, A. F. Gurney, J. Edmunds, Newton, and J. Groom.

THE THIRTIETH

ANNUAL MEETING

OF THE

RAGGED SCHOOL UNION,

AND

Twenty-first Annual Distribution of Scholars' Prizes,

WILL TAKE PLACE IN

EXETER HALL,

ON MONDAY EVENING, MAY 11TH, 1874.

THE RT. HON. THE EARL OF SHAFTESBURY, K.G.,

Will take the Chair at Six o'clock precisely.

The 600 Children taking the Prizes on this occasion will form a Choir under the direction of Mr. PROUDMAN.

The FINAL LOCAL REHEARSALS will be held in

Field Lane, 8 p.m. ... ... May 4 | George Yd., Whitechapel, 8.15 p.m., May 6
Jurston Street, Lambeth, 8 p.m., May 5 | Ogle Mews, Foley Street, 7.30 p.m., May 7

GENERAL AND LAST REHEARSAL, for *all* the Teachers and the whole of the Children, in Exeter Hall, on Monday Afternoon, May 11, at 3 o'clock.

Copies of the Words and Music may be had, at 2d. each, at the Office.

JOSEPH G. GENT,
Secretary.

1, EXETER HALL.

SPECIAL PRAYER MEETINGS.

TO OFFICERS AND TEACHERS OF RAGGED SCHOOLS.

THE Committee of the Ragged School Union affectionately invite their fellow-workers to convene

SPECIAL PRAYER MEETINGS IN EVERY RAGGED SCHOOL,

ON SUNDAY, MAY 10.

Amongst the objects will be to render praise to the Almighty for past successes, and to supplicate the Divine blessing on the forthcoming Annual Meeting, and that the dew of the Spirit may rest on our united labours for the social and spiritual welfare of the waifs and strays of society.

RAGGED CHURCH & CHAPEL UNION.

THE ANNUAL MEETING

OF THE ABOVE SOCIETY WILL BE HELD AT

EXETER HALL

ON WEDNESDAY EVENING, MAY 27TH, 1874.

THE RT. HON. THE EARL OF SHAFTESBURY IN THE CHAIR.

CHAIR TO BE TAKEN AT SEVEN O'CLOCK PRECISELY.

Tickets of Admission may be had at the Office of the Society, 4, Trafalgar Square, Charing Cross, W.C.

UNITED KINGDOM BAND OF HOPE UNION.

The Nineteenth ANNUAL MEETING will be held at

EXETER HALL, on Tuesday Evening, May 19th, 1874.

SAMUEL MORLEY, Esq., M.P. (President of the Union), will take the Chair at Six o'clock.

The following Gentlemen are expected to Address the Meeting:—Rev. CANON JENKINS, of Welshpool; Rev. Dr. WALLACE, of Glasgow; N. DOWNING, Esq., of Penzance.

A CHOIR OF ABOUT 700 VOICES

(Senior Members of Bands of Hope), will sing a selection of Pieces during the Evening, under the direction of Mr. FREDERIC SMITH.

TICKETS, 1s.; Numbered Reserved Seats, 2s. May be had at the Offices, 4, Ludgate Hill, E.C.

George Yard Free Ragged Schools, Church, and Shelter for Outcast Boys,

THE

TWENTIETH ANNUAL MEETING

WILL BE HELD (D.V.)

On Tuesday Evening, June 2nd, 1874,

IN THE

LARGE SCHOOL-ROOM, GEORGE YARD,

HIGH STREET, WHITECHAPEL, E.

THE RT. HON. THE EARL OF SHAFTESBURY, K.G.,

WILL PRESIDE.

DOORS OPEN AT SEVEN O'CLOCK.

Tickets free on application to George Holland, at the School-room, George Yard, or at the Offices of the Ragged School Union, 1, Exeter Hall, Strand.

Friendless and Fallen.

London Female Preventive and Reformatory Institution.

Notwithstanding the great increase in the cost of all household necessaries, coals, &c., the Committee did not restrict their operations in any way during 1873.

SUMMARY.

To Open-all-Night Refuge, 891 admitted in 1873.
To Preventive Homes, 112 ditto.
To Reformatory Homes, 304 ditto.
Income, 1872, £5,924; income, 1873, £5,614; decrease, 1873, £310.
Increased expenses of Homes in 1873, £232.
£12 10s. (Donation of) will sustain all the Homes one day.

Reader, Messrs. Bosanquet, Salt, & Co., Bankers, 73, Lombard Street, E.C., and Francis Nicholls, Esq. (of the Committee), 14, Old Jewry Chambers, E.C., will thankfully receive CONTRIBUTIONS; or

EDWARD W. THOMAS, Secretary,
200, Euston Road, N.W.

THE ANNUAL MEETING

of the above Institution will be held (D.V.) in the Lower Room of

EXETER HALL

On Friday Evening, May 15th.

THE RIGHT HON. LORD EBURY

WILL TAKE THE CHAIR AT SEVEN O'CLOCK.

The Committee earnestly solicit contributions towards the Collection.

The income of the Institution during 1873 was £310 less than the income of 1872. Increased expenses of the Homes in 1873, £232.

EXTENSION OF MISSION WORK IN RAGGED SCHOOLS.

VERY often during the past thirty years the managers of Ragged Schools have been convened to consider new plans or methods to reach the wants of the destitute or outcast classes, and such gatherings, whilst they have encouraged the workers, have served to stimulate them to still greater aggressive efforts. But we think that no meeting was of greater importance, or will have a more potent bearing on our future, than the four Conferences recently held, and to which every Ragged School teacher was invited, on "The Mission Work of Ragged Schools, and how to improve it." Hence we think it advisable to give a brief summary of the suggestions offered in the course of the discussion.

The amount of Mission Work conducted in the London Ragged Schools startles every one who regards them merely as *schools*, and not as Gospel Mission stations. This will be seen when it is stated that above 450 distinct Gospel efforts are carried on in the schools affiliated to the Central Society. But if to this were added Psalmody Classes, Scholars' and Parents' Prayer Meetings, and our 74 Parents' Meetings—the latter as much evangelistic as social—the general total of agencies employed to Gospelise the poor would be greatly increased. The population embraced will well bear comparison with the machinery employed; for about 40,000 old and young, or the population of "no mean city," come under our direct spiritual oversight. It is not too much to affirm that most of these would never have learnt the solemn truth that they have souls to be lost or saved were it not for our Mission agencies.

It was not a question at these Conferences whether spiritual agencies which God has so amply blessed should be preserved or not—for about that there were no two opinions. Even those who were most sanguine as to the civilising influences of the School Board were the most anxious for the extension of our religious work. The question rather hinged on this, Is it possible so to improve or extend our spiritual operations as to attract those children and adults who are still *outside* Ragged Schools?

In answer to these questions many valuable suggestions were made; the seven committeemen of the Central Society who

opened the discussion being not only the most energetic in their protests against hauling down our flag, but the most fertile in suggestions for utilising our buildings to the utmost.

Among the many plans which met with the readiest acceptance was the opening of buildings now closed on Sunday *evening*, so far at least as regards children. Of the buildings so closed, about one-third are devoted to Ragged Church Services, and some of these for local reasons could not be obtained for any other purpose. But very many of the buildings, now altogether closed on Sunday evening—the very time for our special work—might, we doubt not, be opened as Sunday Schools, or for a Children's Service, if teachers could be obtained. Unhappily it is most difficult to obtain a sufficient staff even for existing schools; and thus, during the winter months hundreds of children are excluded, not for want of room, but for lack of teachers.

It was, however, suggested by several speakers that, if a regular Sunday Night School could not be held from want of teachers, a Children's Service might properly be substituted, as the services of two qualified persons would suffice. Already forty-one Children's Churches are in effective operation, with an aggregate attendance of nearly 3,000. Nor can we doubt that if this plan were generally adopted it would be most attractive to the young still outside our Sunday Schools.

Another important suggestion was to open our buildings at least one evening in the week for Psalmody Classes, or as Bible Schools. The latter plan has been adopted for many years by a few of the larger Ragged Schools with signal success. It is scarcely needful to say that, as Day School education will become more and more secular in its tone, there will be a greater call than ever on the religious public to teach Bible truth, if the child is to be really trained for both worlds. Now here Ragged School teachers can come in with great power, and supplement secular instruction with those Scripture doctrines which can alone prevent any one from finding, on the Day of Judgment, that his whole life has been an utter failure.

It was also suggested that greater efforts should be made to influence the parents, especially the fathers of our scholars. That some step in this direction is imperatively demanded may be inferred from the fact that, though we have 74 Parents' Meetings, not twelve are for men! It is true that they could attend our

Ragged Churches if they had the will; but with the exception of the five which attract the outcasts of this city on Sunday morning, men are "conspicuous by their absence." But if by any means—say Labourers' Club, Reading-room, or Bible Class—we could attract them, our battle with social vice and misery would speedily be won.

We trust that this brief summary will serve to enlist many fresh workers in this moral crusade—urged, indeed, by that great Bible motive, "the love of Christ constraineth us." For happily Ragged Schools open a field of usefulness for persons of all social ranks, and for all degrees of mental ability or culture. Thus he who cannot effectively conduct a Children's Service may teach a class; those who could not interest an infants' gallery might conduct a Senior Bible Class; whilst those who have command of their time may take the oversight of Parents' Meetings, or of week-night Bible Classes.

But, whatever is done, let the war-cry of Marshal Blucher be adopted—"Forwards!"—Yea, with every energy and *at once*. For, whilst we are only suggesting or talking, souls are dying with a terrible eternity in prospect. If, however, non-workers will at once, with Christ in their hearts, and the Bible in their hands, enter this part of the Gospel vineyard, they will at least be free from the crime which caused the ultimate national ruin of Israel (Jer. ii. 34), "in thy skirts is found the blood of the *young* innocents."

RAGGED SCHOOLS—THEIR CONTINUANCE AND SPECIAL WORK.

BY THE RIGHT HON. THE EARL OF SHAFTESBURY.

To the Editor of the Ragged School Union Magazine.

Sir,—Having attended two out of the four district meetings of Ragged School Teachers, I am satisfied that we have not yet attained a full view of our actual position.

The consideration of the modes whereby we may improve our existing system is of great moment; but the consideration of how we may prolong our existence itself is of preliminary importance.

The advance of the Metropolitan Board is steady; and in its advance it reduces, or annihilates, our schools in succession.

We have neither the will nor the power to resist that great

authority. But inspectorial visitations may be expected in a rapid series—and requirements will be made according to the official standard set up by the Board. Some of them may be light, and easily obeyed, but others, such as certificated teachers, increase of secular instruction, and enlargement of buildings, are of a graver character.

Have the managers of the several schools contemplated this issue, and are they prepared, either to declare their inability to comply, and so undergo the awful verdict of "inefficient"? or are they resolved to meet the demand by augmented local contributions, and an appeal, through the Union, to the country at large?

My own belief is, that they will choose the former course. Many have said to me that the "question of the Day Schools passing into the hands of the great Central Board is one of time, and of nothing else."

Seeing this event looming in the distance, not a few of the teachers spoke with zeal and resolution of the coming operations of their present Night Schools. They seemed to think, certainly to hope, that their work, under the new system, would be far more valuable than under the old. "We will resign," said they, "the secular department to the Metropolitan Board, and devote ourselves exclusively to religious teaching." No doubt they will; but to the religious teaching of what classes, and of what ages?

The children from five to thirteen will be compelled by law to attend the Board Schools for a fixed number of hours during five days in the week. The most enthusiastic heart I have yet met with has not dared to expect that any of these children will voluntarily return to studies in the week evenings—and my own opinion is very decided that but a small fraction of them will be found even in the Sunday Schools.

The pupils, then, of the future Night Schools will be drawn from the classes above thirteen, who will attend or not, of their own free will; and we cannot expect that those, who shall have been trained in the National Schools, and who will thus be emancipated from further attendance by reason of age, will give all, or any, of their evening hours (hours that they will employ for practical purposes, or mere enjoyment) to the pursuit of that kind of knowledge which, if not impressed upon them in earliest life, is seldom sought for but after experience or much sorrow. We must observe, moreover, that, in the late discussions at the School Board it was propounded, and I believe carried, that the Board itself should have its own Night Schools. Such schools would, of course, be secular. And weak indeed would be the attractions of our religious teaching contrasted with those that the Board could exhibit, backed by all the forces of talent, science, zeal, and the public revenue.

I await the results with grief and terror, but I believe them to be inevitable. I have said so before, and I was condemned for it; but I repeat it now—and we ought to prepare ourselves for other enterprises.

There is a vast body of children in this metropolis who have been reached only in a very partial manner. I see them often, and so do my friends, in our wanderings about the alleys and slums of London. They are, and they will continue to be, beyond the power, and beyond the ken, even of the School Board. They are not easily caught; they are slimy and tortuous as eels, and slip through your fingers in an instant. Their habitat, too, is uncertain; they are ever on the move—here to-day, and gone to-morrow. They are wretched, filthy, naked, half-starved, sickly, and utterly ignorant. And yet they are immortal beings, quite as precious as ourselves, and, in some respects, very much more so.

They are to be counted by myriads; ten thousand families—I have heard it placed at a higher figure—are in unceasing movement about what Cobbett once called our "great wen," coming in from the country and going out; and wandering round the town in search employment. Their residence in any one place is seldom beyond three months, oftentimes not beyond two, and so down to three weeks or one fortnight, and, indeed, even less.

To rovers such as these very little knowledge could be imparted—of secular knowledge perhaps none at all. But the simplest elements of religious truth might be impressed upon their hearts. It might cost some three or four weeks to teach a vagrant its A B C, but a few hours would suffice for a kind and zealous woman—and to women, chiefly, must we look for such work—to teach a child that there was a God who made it, and a Saviour who loved it.

I am ready to cast in my lot with those who will undertake such an enterprise. I see the difficulties that beset the movement, the high qualities that are required, and the self-sacrifice involved in it. But, according to our present light, there is nothing better to be done. The prospect is not much more discouraging than that which lay before us at the beginning of the Ragged Schools; and we invariably found that the lower we dived into the depths of human misery, the greater were the blessings that crowned our efforts.

Your obedient servant,

April 20. SHAFTESBURY.

A SABBATH MORNING IN FIELD LANE.

WHATEVER cause may have led up to it—whether it is intemperance or illeness—the lack of self-respect is the great millstone which drags into the lowest depths those who have come to be termed the "outcasts." And how short is the road to ruin, and how thorough is the wreck when this backbone of a man's existence has departed! He is no longer able to stand erect and walk as becomes a man. An opportunity may have been missed, and he has grown discouraged and indifferent. He takes the poet too literally when he says:—

> "There is a tide in the affairs of men
> Which taken at the flood leads on to fortune,
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries."

This is the belief of thousands who have not the courage to face the difficulties which have to be surmounted on the voyage of life. These are the men and women who frequent our casual wards, many of whom would laugh at the idea of their becoming other than what they are. They will tell you of the position from which they have fallen with a resignedness almost amounting to satisfaction; but they consider the journey of life too hard, and thus allow themselves to be drifted hither and thither, thinking little, and caring less, where they will be found when it closes.

Little Saffron Hill is not of itself an inviting elevation at which to pass the forenoon of the Lord's day. But thither the outcast tribes go up for worship. The cadger, who has paid less attention to his "make-up" than at ordinary times; the "casual" who quits the "house" without his ordinary task; the ticket-of-leave man who boldly faces the recognising glance of the police; the groundsel-seller who professes such regard for the well-being of our caged songsters; the gutter-raker, who has ever an eye to his calling; and the broken-down tradesman and professional jostle each other as they wend their way to the Field Lane Ragged Church. Side by side with these plod women—young and old—fresh from prison, the workhouse, the lodging-house, or the streets. Solitary members of these two classes are to be met with in almost any street during the week; but every Sabbath morning they assemble together and form one of the strangest and saddest of the many strange and sad sights which London can unfold. The building—which serves as a Ragged School, Refuge, Industrial Schools, and Ragged Church—is well-known, the institution having existed more than thirty years. Before casual wards were set on foot, this refuge became a nightly shelter to the homeless, irrespective of character, while now it is confined to men and women who are anxious to elevate themselves.

This Ragged Church is the parent of at least four similar churches now to be found in London. Since its commencement in 1852, the aggregate

congregation, I was told, has amounted to 348,510, the average attendance last year being 500.

It would be impossible in one article to even glance at the various branches of the good work carried on beneath this roof. Nor am I sufficiently acquainted with the institution to do so, as I endeavour to confine my remarks to what I see and hear for myself. On my arrival I at once proceeded up several flights of stairs, the first room I entered being used for a Children's Church. The little ones—the offspring of poverty—were fast assembling. Mr. Forrest, who was to conduct the service, having found that many of the girls would have to remain at home unless they "brought baby," allowed them to do so, and supplied them with biscuits, not for the purpose of rewarding their good behaviour, but to insure their being quiet. My stay here was of very short duration.

The room overhead, in which the Ragged Church was held, was capable of seating at least one thousand people. At a quarter to eleven o'clock the congregation began to assemble, both men and women, shuffling into their seats after being provided with a hymn-book at the door. The sexes were divided, and to their number was added those who happened to be in the Refuge, and the children from the Industrial Schools. It is not easy to describe these people. Their faces were clean, and that was all that could recommend their appearance. Their garments were as dilapidated as it was possible for them to be. Exposure to all weathers was observable on their countenances, and not a few bore the traces of privation. The women, if there was any choice, were the most wretched-looking; in fact, some of them appeared little more than mere bundles of rags. Taken as a whole, a more besotted-looking group of beings it is impossible to conceive. The faces of many were battered and bruised, which told of the brawls they were frequently engaged in. Admitted that there were many exceptions, and to whom these harsh words would not apply; but the majority had not one feature to indicate their sex, and scarcely a vestige of shame left. To have fallen thus low must have been the work of years. But amongst that group were God-fearing people, a section of them at their own request having been formed into a church, and who regularly receive the Lord's Supper.

Whatever the majority may have been, or whatever motive brought them together, a more attentive congregation I never saw. The service extended to an hour and a quarter, and they were interested to the close. Did they come solely for the piece of bread which was handed to each as they retired? Did the contemplation of this cause them to join so heartily in the singing? With very few exceptions I should say not. The fact that some walk miles and through all weathers to be present would go far towards refuting such an assertion.

The devotional portion of the service was conducted by a young man, one of a large band of voluntary workers connected with this institution. It commenced with the anthem, "I will arise, and go to my Father." Led by a harmonium, the singing would have done credit to a much more highly-favoured congregation. How they so readily picked up a tune, and how

such dejected creatures used their books with such freedom, told that many had not forgotten the training of their childhood. The reading from the Old and New Testament was followed by the hymn,

"Return, O wanderer return,
And seek an injured Father's face."

After prayer and the hymn, "Come, Holy Spirit, come," an address was delivered by Mr. E. J. Hytche, one of the two founders of this church. He dwelt on the words, "Knowing, therefore, the terror of the Lord, we persuade men." Perhaps many before him (he said) were in the habit of saying they were tiredof life, and ready to exclaim, "Anywhere, anywhere, out of the world." That was because they had not found rest in Christ. But when a poor creature plunged from Waterloo Bridge, what became of her soul? he asked. It is not often one sees such a gathering of candidates for that fatal leap as those who gazed upon the speaker. While not one of them could come up to the poet's ideal of a suicide, and claim to be

"Fashioned so slenderly,
Young, and so fair,"

still they seemed correctly to answer the description which is frequently given to the world for identification. What parent could recognise in many of those present one trace of her wayward child? The speaker went on to refer to hell as a terrible fact, and pointed out the way to escape it. Hell, he said, was not prepared for men, but for the devil and his angels. The devil never had the chance which fell to their lot. The Gospel was never preached to him, and when he once fell, he fell for ever. If some people could choose their own heaven it would be a tap-room, therefore they would be out of place in heaven. Yet not one of them would like to think there was no place prepared for them in heaven; but to secure that inheritance they must repent, and have faith towards Jesus Christ.

The hymn, "Lo! He comes, with clouds descending," was then sung, the service closing with prayer. The children from the Industrial Schools then passed out of the room, followed by the men and women from the Refuge. The congregation proper alone remained, and with nothing to relieve their forlorn appearance. At length these departed by separate doors, but they were not sent fasting away. The hymn-books were first delivered up, then a hunch of bread was handed to each. In some instances this was concealed beneath their rags, while others commenced devouring what in all probability was their Sunday's dinner.—*Weekly Review.*

MARK.

PROCEEDINGS AT THE CONFERENCES ON "MISSION WORK IN RAGGED SCHOOLS, AND HOW TO IMPROVE IT."

THE third Conference on the above subject was held at Morton Road Ragged School, Islington, on Monday, the 16th March. The EARL OF SHAFTESBURY presided.

Mr. GENT stated that some time ago the Committee of the Ragged School Union thought it advisable that an aggregate meeting of Ragged School workers should be called to confer on the religious work of Ragged Schools. But upon further consideration the general opinion was that the best plan would be to call a conference in each district of the metropolis. They accordingly made arrangements for four such conferences, of which this was the third. The Committee were extremely desirous that the friends should express themselves freely on the question put before them, viz.: "Mission Work in Ragged Schools, and how to promote it." As the religious work was the great centre of their movement, the question they would like the friends to speak upon would be the best means of promoting it.

Mr. R. STONE said it was necessary for them to understand the position which they occupied at the present time. Many of their friends had permitted their schools to be absorbed into the operations of the School Board, while others had stood their ground, and were carrying out works which might be more useful than they had hitherto been. Looking back on the work the Union had done, they must confess that in the matter of education they had but touched the hem of the garment, so to speak. This was to be accounted for by the fact that they had not the power which the law now gave to the London School Board; their means were circumscribed, and their organisation not so thorough as it might be. They had often been compelled to take the poorest room in a neighbourhood for the purpose of carrying on their work. Now, however, many of their schools had been absorbed, as he had said, and he considered that the Committee of the Union had acted wisely in calling the teachers of the affiliated schools together to consider the future plan of operations, instead of lamenting the altered state of affairs. It was not for them to stand still; indeed, he considered the work of the past had been little compared to what the work of the future would be, as, instead of devoting much of their time to the secular education of the young, they would be enabled to devote all their energy to imparting religious instruction. This he could not help feeling would render their work much more glorious. That being the case, how was the work to be accomplished? First of all, in addition to the ordinary class work in Sunday Schools, which should be more thoroughly organised, there should be a more regular establishment of religious services for children, which would be an agreeable change from the mere monotony of Sunday School work; the latter, in his opinion, should be more systematised. He had been surprised at finding that 75 per cent. of the in-

mates of a certain prison had been Sunday scholars. This was very sad, and raised the question, What is the reason? There must be some fault in the system of imparting religious instruction, which required remedying.

At present many of those who entered schools left them at a certain age, and were lost to their influence. Efforts had been made to draw this class within the influence of religious teaching, but it had proved a most difficult task, and this to his mind was evidence that there was something wrong in the present system of religious training. He believed the influence of Ragged School teachers must be much increased by their visiting the homes of their children, in order to become thoroughly acquainted with their home-life, a point which he considered most important.

Again, the teachers would gain much influence over their children by introducing Services of Song occasionally. He could not help feeling there was nothing went to the heart so much as a good hymn. Care should be taken, however, in the selection of appropriate hymns. Lectures on various subjects might also be given to the children, opportunity always being improved of impressing religious truth upon their minds.

Mr. Stone then referred to the resolution of the London School Board that their schools be used for the purposes of religious instruction on Sunday, giving it as his opinion that the Ragged School Union should take advantage of the resolution. It might so happen that some of them were living in districts where School Board schools were to be erected. If so, he would urge them to try and secure these schools for the purpose of imparting religious instruction on Sundays, as he was sure the result would be of great advantage to their Ragged Schools.

In conclusion, they should take heart and consider what they had done within the last thirty years. This might best be done by reflecting what would have been the state of London if the operations of Ragged Schools had not been carried on during that period. They should remember that some portion of their work was passing into the hands of others; they should thank God that they had been the means of doing anything in the past; that they had been the means of bringing about a feeling in the country by which it had been roused to a sense of its danger, as he believed they had done much in showing the country the necessities of the case. That was saying much, but he would go further, and say they had exercised a great moral power upon those who had come under their charge. What they had done in the past ought to encourage them to step forward in the future. He believed their influence would be out of all proportion great in the future to what it had been in the past. They, for the time being, took the post of the parents, and there was no teaching like that of the parent. When they saw those who would go to ruin but for them, they took the responsibility, and in doing so gave God the glory and asked his blessing.

Mr. R. R. GLOVER said that he entirely agreed with what had been said as to the great work lying before Ragged School teachers in the future. They had a good education given in the Board Schools, with a certain amount of religious

instruction, and the question for them to consider was, How were they to make the children of such schools more religious than they would otherwise be? Owing to the altered state of affairs teachers should consider that greater demands were made upon them to study their lessons very carefully. Some alterations in the conduct of their schools would be necessary, almost from the very fact that teachers could not be obtained in sufficient numbers.

It had been urged that they should have Sunday Evening Services instead of the usual class teaching. For himself, he should be sorry to see such an alteration made, as in his opinion one of the most beautiful sights was the relation between the teacher and the pupil. It would be well, however, considering the difficulty of obtaining teachers, to hold such services once a month. Such services would require peculiar qualifications in those who conducted them.

Then there were some things which should be tried more fully than they had been, such as music, which was exceedingly attractive to many of the poor among whom they laboured. In his own school he had offered to pay for instruction in music for those of the children who indicated any talent in that direction. He could not report any great success in that way yet, but intended to stick to it till he could, as he did not see why such a class could not be formed in every school, believing that if a proper selection were made it would not be difficult.

Then, he would ask, why did they not make more use of pictures in their teaching? They would teach a child more in five minutes by a picture than they would in half an hour by doctrine. So much for Sunday Schools. But that was only one part of the subject.

When the Education Act came into force it was a matter of much anxiety to the Ragged School Union what was to become of their schools, as it was feared that on account of the operation of the Act many of the contributions would fall off. The Committee then resolved to change their front, and make another appeal for funds, which he thought was a wise decision, as he had no sympathy with the idea that no other class than the poor children should be cared for. They must have a care for the fathers, for the mothers, and for the homes of these children. The Union was now prepared to help and succour other objects which were quite harmonious with the objects for which it previously existed. It might not appear very spiritual to mention the Penny Bank, but he knew that the poor were destroyed by their thriftless habits, and if they taught the children to be saving they would be conferring a great benefit upon them. Bands of Hope must also be mentioned, which were the means of instilling into their minds the principles of temperance, and these would never be forgotten.

Then, again, he advocated the holding of Mothers' Meetings as a valuable auxiliary in their work. There was, however, another class claiming their sympathy, viz., the men. Some means must be brought to bear upon them. Upon one occasion a number gathered near where he was holding a service, and made so much noise he was compelled to remonstrate with them.

They received him very courteously, and the result was he started a Roughs' Breakfast, which was continued for several Sunday mornings. It was necessary some efforts should be made to deal with that class, who would be found to appreciate the sympathy shown to them. He had invited them to the Workman's Club, as it was sometimes difficult to ask them to attend a religious service. In this work his experience was that they would be successful if they showed the men they were human beings like themselves, and wished to make them happier and better.

Mr. JAMES (Kentish Town) had for some years conducted a school behind his house for males from the age of fourteen to twenty-two years, most of them being the roughest of the rough. From the school about 120 had gone as soldiers and sailors, as in many cases the police had hunted many of them out of situations which they had obtained. The result of his labours was that he lived, so to speak, with these boys all over the world. Some time back the number attending the Night School fell off, and he resolved to give a little secular education. He did so, and by this means had been enabled to bring many under the influence of the religion of Christ. The question was, How were they to deal with such persons in the future? If with a little secular education, let them do so; they would carry the influence with them far and wide. He had no idea of shutting up his school, but wanted to go on with the work, which was a good work, a glorious work, and a work worth maintaining.

Mr. HOUSDEN (Morton Road) said with reference to Sunday labour he would urge the necessity of holding Sunday Morning Schools at a time when people were in church or chapel. The great difficulty in carrying out the plan lay in the fact that it was almost impossible to get sufficient teachers. They should also occasionally hold separate services for children. Another essential to success was the visitation of the homes of the children. He was also of opinion the Ragged School Union might provide for the instruction of the poor in the principles of domestic economy. In his opinion it was necessary also to institute meetings, especially for fathers, which should prove a counter-attraction to the public-house.

Mr. ERLEBACH (Nichol Street), advocated Sunday Evening Services for Children, the addresses to consist of short, simple stories. They should also introduce into such services plenty of singing, and be careful to select such hymns and tunes as the children would appreciate. Nothing, however, was more necessary than that order should be maintained throughout.

Mr. REAKIE (Hamilton Place) was in favour of Sunday Morning Services. He also looked upon Services of Song as one of the grandest things which could be introduced for the purpose of raising up the young ones to love and serve the Lord Jesus Christ. In the schools with which he was connected they had a number of teachers who had come from the ranks of the scholars, which he believed tended very much to the success of their work, and was a reason for giving glory to God. They also required unity among the teachers in order to success in the work they had undertaken.

Dr. ELLIS (Field Lane) expressed his opinion that the co-operation of parents was required in order to make their labour a blessing. On the part of the teachers, what was required was a richer outpouring of the Holy Spirit.

Mr. HEBDITCH (Plough Court) would ask how they were to keep their senior scholars? They required more attention than the infants, and he thought they should be requested sometimes to stay after the others to have some conversation with their teachers on the subject of salvation. He would also venture to urge regular visitation as being highly necessary. Above all it was necessary that greater attention should be paid to their spiritual training. He must also advocate more singing in Ragged Schools, as he was sure it would have a good result.

Mr. FULLER (Sermon Lane) urged the necessity of visiting the homes of the children by their teachers. Many of the parents never entered a place of worship, a great number refusing to do so, pleading as an excuse the fact that their clothes were not good enough. In order to meet such cases, they should obtain the use of rooms for holding services for such parents. He had conducted such a service for some time past, and the same had been the means of accomplishing much good.

The noble CHAIRMAN then said that they had heard that the work of the Ragged Schools had been carried on with zeal. They had heard much about Mission Work *out* of the schools, but little about that work *in* them. He would like to say a few words in reply to the question what the Ragged Schools had done? Yet he must say that any one who asked such a question showed an ignorance which was contemptible. A man who asked that question could not have made inquiries into the matter, could not have done his duty by going among the poor and distressed, and could not have had the slightest interest in the temporal or eternal welfare of his fellow-creatures. He would try to answer that question. Thirty-three years ago a small body of men, animated by a most Christian spirit, and almost inspired by God himself, undertook the work of improving the condition of the myriads of wandering children in the metropolis, and devised the system of Ragged Schools. By degrees these schools, through evil report and through good report, had attained their present position. They proceeded on a system before unknown in any age or country, that of taking the most destitute, miserable, and forgotten, to whom they endeavoured to stand in the place of parents, showing them every possible kindness, and administering to both their temporal and eternal wants, while training them up to the best of their ability according to time and circumstances. They also resolved that they would not lose sight of the children when they left the school, but would do what they could to help them in supporting an honourable and decent livelihood. What had been the result? To the year 1870 the Ragged Schools and the Ragged School Union had withdrawn from the streets and from a wretched condition, and put into service, in her Majesty's colonies, in the army and navy, and brought into service in a variety of ways, 250,000 children. Where would

London have been if they had been left in the street? Could any number of police in regiments have kept down this army of roughs of both sexes? And did they suppose the influence of the Ragged School Union was confined entirely to those who were more directly helped by its bounty? Certainly not. A clergyman in one of the worst districts of London once opened a Ragged School. Being desirous some time after of holding Open-air Services, he did so, and at the first service about a dozen of the roughest of the rough, knowing what he had done for the children, came to see that he should have fair play at his open-air service. Testimony as to the results of the existence of Ragged Schools would be borne also by Colonel Henderson and the inspectors and constables under his command. Then it would be well to consider what had sprung out of Ragged Schools. Among other institutions must be mentioned the Shoe-black Brigade; also Training Ships, where many lads were prepared for sea, nearly a thousand of whom had entered the marine, and some the Royal service. These were the results of the formation of Ragged Schools, and if the Ragged School system failed, and the parental system adopted by the Union were superseded by the new laws, a vast amount of the evil would return, as nothing could supplement that which they had done in starting the children and enabling them to fight the battle of life.

Some of the friends that evening had thrown too much upon the Ragged School Union. One had contended that the Union should come forward and insist upon a Service of Song. Now, though no one could doubt the value of singing, which was so great it was only second to that of the Gospel itself, the Union had no power to order such a service. Neither could they, as suggested, undertake the improvement of the working men, though he personally had made this the study of his life, and was now connected with a company, the prospectus of which would shortly be issued, having for its object the establishment of places for the sale of refreshment without alcoholic drinks, to be carried on on the principle of Workmen's Clubs.

Mr. Stone had said, referring to statistics, that there must be something radically wrong in their teaching, judging from the fact that 75 per cent. of criminals had received religious instruction in Sunday Schools. In these cases it would be necessary to ascertain how long those children received such training, and to remember the Satanic influences which were brought to bear upon them, especially in the shape of pernicious literature, which, as he knew from experience, had been the means of leading many to ruin. Hence the necessity of considering what should be done to prolong the existence of Ragged Schools which alone successfully battled such grievous social evils.

The proceedings terminated with votes of thanks to the noble Earl, and also to Mr. Stone and Mr. Glover.

The fourth and last Conference was held at Jurston Street Ragged School, New Cut, on Thursday, March 19th. Mr. H. R. Williams presided.

Mr. H. Spicer, jun., after saying that any suggestions he might throw out must be taken as coming from him personally, and not from the Union, proceeded to say they were not met to discuss the policy of national education, but accepting things as they were, the question was, What was to be the work of Ragged Schools in the future? In the past they had accepted things as they were, and finding children left without education, had plunged into the mire and given them the only education which was then at hand, without asking whether it was their duty to do so. Finding them untrained for this world or the next, they did the little they could do to raise them to a higher standard of life, and though realising fully the imperfections of their work, he contended it was one of the best works in which the Christian Church of this country had been engaged. He was ready to admit that the secular education they gave was imperfect; it could not be otherwise; but had they waited for a perfect system of secular education, a generation of children would have grown up without even such education as they were able to give. This, then, was the original work of the Ragged School Union, and need he say it was done by Christian men? Those who went into it approached it from the religious point of view, and had only taken up the work of imparting secular education as far as it was found necessary for the religious work they had to do. Taking this as the basis of their argument, the first question was, What was their present position? Doubtless the secular part of their work would be done, and much better done, by others. That being the case, what would follow? They must take care that none left their schools unable to reach a higher standard in secular education than they had hitherto attained. The result would be that religious training, so to speak, would be pressed out of the Day Schools; secular education in the primary schools would receive more attention and religious training less. A grand opening would thus be made for Ragged School teachers. Was it not, then, the duty of the Ragged School teachers of London to raise themselves to the present position of the question, and resolve that the result must be what he had said—the children of England should not grow up without having a better religious education?

How was this to be done? They must, if they were to do it at all, be determined to make their work in some measure co-extensive with the need. They needed to put side by side with every primary school in London an institution that should try to give that which was necessarily not given by the Board efforts. For this purpose Sunday Evening Services should be held for the children; if this were done they would be doing better than they did before. The children left the Day Schools at four o'clock, and having few, if any, home lessons, would be found to attend such services on week evenings.

With regard to the needs of the

case, there were two classes of children they were bound to look to. First, those at school during the day, many of whom went to homes destitute of comfort, the result being that they were glad to get into the schools. The second class, quite as important and quite as difficult, was composed of those who had left the Day Schools and gone out to work. The majority of them had their evenings to themselves, and could not stay at home night after night. They were therefore exposed to evil influence, especially to that of the publichouse. They could, with a little trouble, enable the children to bridge over these difficulties two or three years in carrying on the education they had been taking up in the Day Schools to a certain point. The evening before he had the joy of meeting about 350 boys and girls, every one of whom, as far as they knew, was engaged during the day. This class was a very important one, feeling the need of a bright lighted room, of meeting with teachers for teaching them something secular or religious. They could fill their schools as well by one sort as the other, and in his opinion the more in the truest religious sense they mingled the two elements, the more successful would they be. The great need in this matter was teachers who would be willing to give themselves to such work.

These, then, were the means; this was the field of their work. They might say it was a large one, and so it was; but the first step in the way of grappling with the matter was to see the necessity of it, and then look at the difficulties and the advantages.

He would dwell upon the advantages, which were not small. He would mention one which had been overlooked by some—the resolution the London School Board had come to, to allow the use of their buildings for religious or other work for children out of school hours, which was a proof of the oneness of the religious heart of the people. He asked them for a moment to look at the double form in which the Board had put the question; at good rent, getting rid of the bugbear of concurrent endowment; payable in advance, avoiding any contraction of bad debts. He thought there was an opportunity for the extension of the work to such a Union as that which had called them together. He believed there were schools which would be taken up by Christian churches if the Union would pay the first quarter's rent, and half the rent for the future. He wished to know if they could not stand forth and work side by side with the School Board; if they could not provide an evangelical agency to do that which the School Board could not do. They had a great advantage from such an effort as that, being perhaps the only body who could take that ground—who could take such a mission without raising anything like sectarian differences, or throwing any difficulty in the way of the Board allowing the use of their schools. Their work, he believed, was not yet over; they were interested in the religious side of children's education; the extension of secular education was giving them a wider field for carrying on their work, which would be more pleasant to them owing to the fact of the education of the children in the schools of the School Board. It would be the fault of the Ragged

School Union, and of the churches of England, if we did not see this country religiously in a position it had not been in for many a day before.

In reply to Mr. Roberts, Mr. SPICER said that the Sunday evening before they had in one room about 350 in classes; in another room, where there were 500 girls, a regular service; and in a third room a service of boys was held, attended by 300 younger boys, the two services being conducted by about four teachers. On Monday evening they had a Band of Hope, Penny Bank, &c.; on Tuesday, Wednesday, Thursday, and Friday Nights, school from eight to half-past nine, when secular instruction was given, concluding with a quarter of an hour's address or religious service. They had a staff of 140 to 150 voluntary teachers.

Mr. FARMER (Marigold Place) could not see that the operation of the Education Act would make much difference in their work yet, as they would still have the same children to deal with. Could not the Union promote the use of Board Schools for the work they had to do? It seemed to him that if these buildings were to be erected in the poor neighbourhoods, it would be a great thing if the Union would call the Ragged School teachers together and ascertain if they would undertake such work. Then if they were to enlarge their religious work on the week evenings they must obtain a larger staff of teachers. One great difficulty would be found in dealing with those who had left school with an imperfect education, most of whom spent their money in penny theatres, or roamed the streets, receiving a still worse training. It was no easy matter to get them under the influence of religious teaching, and he regretted that very little light had been thrown on this part of the subject. Speaking of Mission Work, he said the Ragged School Union had been the parent of nearly every mission which had been effectual in reaching the homes of the poor. Through the children they had been able to get at the parents. They had still the means of getting at the homes of the poor, and it was a question how they should avail themselves of it.

Mr. JORDAN (West Greenwich) detailed the work carried on in that school. On Monday they had held for a year past an adult service. In order to induce the people to come in, several gentlemen would meet for prayer, sing at the corner of a street, and then announce a Gospel text, after which they would invite the people, if they wanted to hear more, to come to their meeting. By this means they were able to get an average attendance of about 70. To carry on this work they had obtained the services of a large number of working men and soldiers. Bills had been printed and circulated in the homes of the people. As they had the opportunity of using the Board Schools they should do so, if only on one evening in the week. With reference to work among the children, three years ago he commenced a Sunday Evening Service for children, the attendance at which had risen from 80 to 250. This meeting commenced with a hymn, followed by a short prayer, after which another hymn was sung; a portion of Scripture was next read and explained, taking about ten minutes; this over, another prayer

was offered, another hymn sung, and an address of about twenty minutes' duration given. The meeting then closed with another hymn and prayer. The younger children then left, and those who were in earnest about their souls were requested to stay, when sometimes a Prayer Meeting, at other times a Conversation Meeting, would be held. During the last year about 70 of these had decided for the Saviour. This class he generally took, and gave them food for their souls, taking some word and asking the children to ascertain how often it occurred in the Bible. In addition, he held a monthly meeting for these young ones, who banded together to help each other. Besides this, he had a Children's Prayer Class, for which he had cards with texts printed on the front, and their names on the back. This class he induced the children to form themselves, they first giving him the names of those who wished to join. This card they hung up in their bedrooms, and prayed for each other. On Monday evening from 14 to 20 of these children met for the purpose of holding a Prayer Meeting, which was managed by a girl of about sixteen years of age, the ages of the others being eleven to thirteen. Thus the children sometimes had been the means of their parents' conversion. He also held a meeting of his class on Thursday evening, and through these various means the Gospel found its way to the homes, and often to the hearts, of the parents. He also encouraged the children to write to him when they were in service, by which means he was enabled to watch over them. By means of the Sunday Evening Services they secured the attendance of many who would not attend the ordinary Sunday School.

Mr. Joyce (Ann Street) said their school commenced at half-past nine, and lasted till eleven, after which a Children's Service was held. He found that many would attend the service who could not come to the school. School was also held in the afternoon. In addition, they had a Teetotal Service on Tuesday. Out-door Services they had also found to be very useful. He had commenced a Bible Class for those who could not go to school, and this, too, had been very successful. They had also a Gospel Service at night, which was attended by about 60 adults. Their out-door Mission had been very successful, access to the parents being obtained through the children. They had endeavoured to obtain the co-operation of the parents by laying before them the necessity of getting their children ready in time for school.

Mr. Watson said they, as Christian people, should meet the religious wants of the children. They should ever remember that class instruction was the essence of the work. He must be a clever man who could address four or five hundred children of ages varying from five to eighteen, and give them instruction. In order to carry on their work they must have good schools, which he hoped they would provide. The grand desideratum, however, was teachers, teachers! If they got loving, intelligent teachers, and cheerful, commodious rooms, the children would love the Sunday School, and be sure to come there.

Mr. Menzies (Marigold Place) said they should all consider themselves teachers of one school, and

this might help them to solve the problem. He did not think it would be well to supplement the teaching of the Day Schools except in the case of those who had left school. But by all means they should get them together, and promote a brotherly and sisterly life in the school. He would advise them to devote the week evenings to imparting religious instruction to those who received none in the day. Taking the ordinary Sunday School, it would be found that the amount of religious instruction given therein was very small. Hence the necessity of giving such instruction in the week. If they in the week looked up Bible stories and the facts of Scripture, they would be better able to teach them on Sunday. If they acknowledged that the work was to be done, and all joined together in the battle, they would be successful. Perhaps the fact that the Government had given up the religious education of the young was to show them the necessity of their giving such instruction. He trusted they would find their body of teachers increase; but till then he feared very little would be done.

Mr. WAKELING (Willow Walk) thought there was a necessity for them to be doing more than they had done. The cry was, "Where are the teachers?" He feared they relied too much upon volunteers. Many of their teachers were not doing as much as they should do; many of them went to sleep in the afternoon. If the Ragged School Union would impress upon the deacons of churches to give an account of what every member of the church was doing, it would be the means of obtaining more teachers.

The CHAIRMAN, in conclusion, said that they were told there were 565 Ragged School teachers, and something like 6,250 attending the schools in this district. Judging, however, from their attendance at this meeting, one would scarcely think the number teachers was so large. If they devoted themselves to this work they would soon get a larger number of teachers. He had been struck with the paucity of teachers who had formerly been scholars. He believed if they devoted their energy to training scholars for the work of teachers they would have more success in all their schools. He wanted, however, to impress upon them the necessity of holding Children's Services, which would tend to secure a more regular attendance of the children. They must do all they could to interest their children, and for this purpose he would recommend a Service of Song, by which means they would gain access to the parents through the children. The mission work was never more important than at the present time. They should deal with the children religiously; it was the religious aspect they wished to cultivate in connection with all their Ragged Schools. They must teach their children that education was not all that was required; they must appeal to the heart, and the services must be made so attractive that the children would fly to them. The schools, too, should be clean, well lighted, and respectable. If they had a respectable building they would have respectable children. He was glad the Ragged School Union were paying greater attention to their schools, and were willing to give money for the cleaning of schools where required. In conclusion, they should look upon every child as having a soul to be saved or lost, and make it

their great aim to place all in a better position, and fit them for the position to which they hoped they would all attain, viz., an inheritance incorruptible, where they might meet with them, and be with them for ever.

The Doxology having been sung, the benediction was pronounced, and the proceedings terminated.

Children's Page.

"SUNDAY SCHOOL SAMUEL."

SAMUEL was a boy picked up in the street, as low and deeply sunk in guilt as is possible for a lad not fifteen years of age. Almost every sentence he uttered was prefaced by an oath, and obscene or blasphemous words seemed to be his delight. I felt that he was almost a hopeless case; and for fear of the influence of his example upon the other scholars, it was suggested that he should be dismissed from the Ragged School; but I pleaded for the boy a little longer.

For a long time Samuel baffled every attempt to make a religious impression upon him. He would be very troublesome in his classes, tease and pinch the scholars next to him, tear the books openly, insolently address the teachers, and before the whole school use the most profane language. He would come in dirty, tattered clothes; it seemed as if he were determined never to come to school with clean hands and face. But still he came more regularly than any other scholar: no storm kept him away; and he was always punctual.

Finally, one day he said to me very abruptly, "Mr. H——, you don't care nothing about me, do you?"

"Why, yes, Samuel," I said, "I care a great deal about you, and feel very anxious that you should become a good boy."

"Well, I guess you are the first one that ever did," he said; "but I don't think nobody cares if I am dead or alive."

"The Lord Jesus cares for you, Samuel," I replied, watching my opportunity to speak the blessed name.

"He don't know me," answered Samuel. "I guess if He did He wouldn't care nothing for me."

"He is watching you every day and night; and He is ready and willing to save you, to make you His child for ever."

"Now, Mr. H——, that is all gammon," said Samuel; "do you suppose that He knew I stole that can of oysters last night, and cuffed Bill Small because he called me a thief? The oysters was good, any way, thief or no thief; and I had a first-rate supper! Now do you suppose, if He knew all these things, He would think I was worth saving?"

I talked long and earnestly with Samuel; told him of the thief upon the cross, of Peter who denied his Master, and the Jews who crucified their Lord. He listened earnestly, and by-and-by his dirty hands were

put up to his soiled face, and big tears trickled between his fingers, and he asked, "What can I do? How *can* I be saved?" He soon gave his heart to Jesus: and, oh, happy he was!

My interest, of course, was much increased, and I visited Samuel at his home. Gradually he left off his vile language and wicked manners, and appeared first with clean hands and face, then a patched jacket or a clean collar. I encouraged him in every possible way, and finally brought him to my mother's house as errand-boy; and there was never a more faithful and devoted lad. He went on from month to month improving, until he became the pattern-scholar in our school; and in due time he took a class of vagrant boys himself, and taught them faithfully and successfully.

Last year a new Mission School was organised in another part of the city, and at my suggestion "Sunday School Samuel," as he was called, has almost entirely the management of it. He is now a devoted, earnest Christian gentleman, in manners and heart. It seems like an impossibility, when I think what he was six years ago, when he first shuffled into our school with other vagrant boys.

Let us all learn to be patient in well-doing, and forget not that while life lasts even the vilest of sinners may be called to the knowledge and love of the blessed Lord Jesus!

Ragged School Union.

THE monthly meeting of the Managing Committee was held on April 10th.

The receipts for March were reported to be £366 14s. 4d., and the payments to be £255 11s. 2d.

Quarterly grants amounting to £147 17s. 6d. were voted to twenty-six institutions.

A special grant of £15 was voted towards the expenses of the fittings, etc., of Old Ford School.

A special grant of £15 was voted to Perkins's Rents School, towards the purchase of desks, and other school fittings.

A special grant of £20 was voted to Chequer Alley School.

A special grant of £15 was ordered to be paid to York Mews School, towards liquidation of debt.

A special grant of £5 was granted to Willow Street School, towards the cost of a new infants' gallery, and other expenses consequent on the schools being removed from Cobourg Row.

A special grant of £10 was ordered to be paid to Horseferry Road, towards the cost of improvements in the school building.

A special grant of £5 was given to Lansdown Place School, towards the liquidation of debt.

The draft of the Thirtieth Annual Report of the Union was read by the Secretary, and, with a few slight alterations, was adopted, the thanks of the Committee being accorded for the able report which he had prepared for their consideration.

Facts and Scraps.

DARTFORD.—An entertainment of dissolving views was given at this Ragged School, Lower Water Side, by Mr. H. Morgan, local missionary, of Bexley Heath, about 300 children and teachers being present. Mr. Strudwick delivered the explanatory lecture, and Miss Haines presided at the pianoforte. The views were shown by the aid of oxy-hydrogen lime-light, and consisted of English, Jewish and other Oriental scenery, beautiful chromatropes, &c. These were interspersed with hymns sung by the children.

FIELD LANE, SAFFRON HILL.—On Wednesday evening, April 2nd, the teachers of this school showed their appreciation of the earnest labours of Mr. J. J. Drysdale, by presenting him with a valuable timepiece. For some years Mr. Drysdale has superintended the Sunday Afternoon School, as well as the Friday Night Bible School.

GRAY'S YARD.—An interesting lecture was lately delivered to the men attending the Ragged Church, by Mr. Crowther, on "Solomon's Little People," which was illustrated by some capital diagrams. On the same evening another lecture was delivered to the women in a separate room, by Mr. Charles Cook; subject: "Footsteps of Jesus," illustrated by dissolving views. At the close coffee and cake were served to each audience, which numbered together 350.

MANSFIELD STREET, BOROUGH ROAD.—A Band of Hope has just been opened by the teachers of this Sunday Night School. In addition to the ordinary agencies of such meeting, a Library of Temperance works has been added by a friend. About 150 little teetotallers meet to encourage each other in checking that drunkenness which is *the* sin of the New Cut.

NEWPORT STREET, LAMBETH.—This Ragged School, known well as Doughty Street through the lectures of its late superintendent, Mr. W. H. Miller, has been recently reorganised. It has a most effective missionary agency. Amongst other schemes of usefulness a flourishing Children's Church is held on Sunday morning, and a Psalmody Class, which closes with an address, is held on Monday evening, when the attendance of above 100 girls is attracted.

RAGGED SCHOOL DINNERS.—We are glad to record that above 30 Day Schools gave dinners to above 7,000 of the neediest scholars last winter. About 100 were thus fed daily by Field Lane School from broken food supplied by the firm of its treasurer Mr. George Moore, a V.P. of the

Ragged School Union. Lower Park Road, too, gave coffee and bread-and-butter once a week to the Irish lads who flock to the Night School.

CHILDREN'S SERVICE ON GOOD FRIDAY.—A most interesting service was held on Good Friday at Craven Chapel, Marshall Street, Regent Street, when 2,250 children and 250 teachers assembled. Gray's Yard Ragged School contributed 176 children and 20 teachers. The opening service was conducted by Mr. Richardson, of Gray's Yard Ragged School, the children singing several appropriate hymns. An address was given by the Rev. R. H. Lovell on "Sin and its Danger," which was listened to with marked attention by the children. If such gatherings were more frequent it would tend greatly to the spiritual welfare of the young.

LONDON SCHOOL BOARD AND SUNDAY SCHOOLS.—At a convention of Sunday School delegates, held on March 24th, Sir C. Reed, the Chairman of the London School Board, who presided, expressed a hope that when the temporary premises occupied by the School Board were exchanged for the ample and cheerful new schools now erecting all over London, religious people would unite together in a well-concerted effort to utilise these buildings on the Sunday. The School Board was dealing with the property of the ratepayers, and no school could be lent, because that would be a subsidy for religious purposes; but the Board had resolved that, on certain conditions, and a fair rent being paid, the buildings might be hired for Sunday School teaching. This presented an opportunity for doing a most necessary work in London, and no man's denominational preferences should restrain him from contributing pecuniary help, and, if possible, personal service, to such a Christian enterprise.

Notices of Meetings.

EXETER BUILDINGS, CHELSEA.

On March 26th the Annual Meeting of the Exeter Buildings Ragged Schools, Exeter Street, Sloane Street, was held in the schoolroom. Mr. Donald Matheson presided.

Mr. R. Wright, the hon. secretary, read the annual report, which said that some fears had been entertained lest the funds should fall off, but through the kindness of our friends they have been well continued. This the committee feel is owing to their friends approving of a religious education being imparted to the children as a primary thing. Prayers were offered every day in the schools, while the Sabbath was entirely devoted to the praise of God. The Sunday School is attended by 132 scholars; the Children's Church by 50; and the Day and Night Schools by nearly 300. The Penny Bank, which was established about fifteen years ago, is now in a good and steady position. The committee have lately appointed an assistant teacher in the Girls' School with great advantage, and they will have to do so in the Boys'. This was rendered necessary because of the early age monitors left the school. This was a subject of regret, and

although they did not propose to give the children a high education, many of those who had passed through the schools were now in good positions, earning their own living as honest and respectable members of the community. Many of the boys and girls were instructed in industrial employments, and turned out work in a very creditable manner.

The meeting was addressed by Revs. Dr. White and G. W. Weldon, Major Dundas, and Messrs. E. J. Hytche and Stimpson.

LAYSTALL STREET, CLERKENWELL.

Recently a meeting was held at the Home of the above Mission for the purpose of diffusing amongst the sellers of watercress, flowers, and fruit, a knowledge of the principles of the "Emily Loan Fund."

This society, of which the Earl of Shaftesbury is the president, has been established for some time, and its object is to advance to this very poor class of the community the small capital they may require to set them up in business during the winter, when the supply of cresses and flowers fails. For this purpose a sum of money is advanced, for which a coffee-stall, a potato-oven, a stewed-eel or hot soup pot is provided, the borrower undertaking to repay the purchase-money by weekly instalments, when the capital becomes her own. The principle of the society is to help those who are disposed to help themselves. In connection with the society there are Preaching Services, Sunday and Free Evening Schools, District Visiting, Clothing Club, Children's Sewing Class, Penny Bank, Soup Kitchen, &c. About 200 watercress girls partook of tea, after which a meeting was held, over which the Earl of Shaftesbury presided, and the objects and advantages of the Mission were fully explained.

Mr. Groom, secretary, Mr. Morgan, Mr. G. Hatton, Rev. Mr. Porter, and the Chairman, addressed the meeting.

OLD FORD.

The second anniversary of this School and Mission was celebrated by services extending over several days at the Victoria Park Congregational Tabernacle, South Hackney.

Mr. Newman read an interesting statement. "Our difficulty is not to get scholars, but to tame and soften them. We have now 450 in attendance, and are often at our wits' end to manage them through lack of teachers. Forty of the scholars have had situations found for them. Singing is a prominent feature in our Mission work. Its calming, subduing influence helps greatly. We have our little hymn-book, containing 69 hymns. We encourage the scholars to commit the hymns to memory, and the teachers have been cheered many a time by hearing Gospel hymns in the streets round about, where formerly low, vulgar songs were heard. A Band of Hope is held in connection with the Mission. A great many of the parents are drunkards, and it is sad but true that some of our scholars have been drunk many a time. A Mothers' Meeting is attended by about 30 members, and is doing a good work. Some thousands of tracts have been given to the scholars to take home, for our neighbourhood is cursed with the vile trash which is every week vomited by the filthy part of the press."

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NOTICE—1874.—MR. CONGREVE will be absent from London all the month of June. He will see Patients again at his residence (*on his usual mornings only*), from TUESDAY, JULY 7th, to SATURDAY, JULY 25th inclusive, after which he cannot be consulted personally until THURSDAY, OCTOBER 1st.

The above arrangement applies only to personal consultations. Letters of advice as usual. Address—COOMBE LODGE, PECKHAM; and Medicine and Instructions will be forwarded without delay.

New Patients should send full statements of their cases (see page 32 of Mr. Congreve's treatise), and Patients who have written before should always name the date of their last letter.

REMARKALBE CASE of A LADY at SOUTHEND.

The following letter from the patient's husband will best relate the benefits she received—(the name of the lady is Mrs. SAML. HAWTREE, of SOUTHEND, ESSEX):—

"Six years ago my wife complained of failing health. Her lungs were much affected. During the first four years of her illness she was attended at different times by four physicians, but became much weaker. *The muscles of the arms wasted nearly all away. Her breathing became so difficult, especially at night, that persons in the street could hear her, and no sleep could be got in the house.*

"At the end of the four years, when at her worst, the physician told me '*her lungs were like a honeycomb,*' and that she was '*past human aid.*' She was sinking, and so weak I could not think of bringing her to you, I therefore procured your medicine through the chemist at Rochford. She took it at bed-time, and *for the first time in twelve months I was not once disturbed with the distressing sounds.* She persevered for six months, and was so altered in appearance and health that *those only who had known her, before and after, could believe the extraordinary change she had undergone.* Winter brought on some symptoms of the old complaint, but the Balsam has again removed it. By the blessing of God *it has raised her from the very verge of the grave.*

"I may add that before taking your medicine the expectoration was very bad, and in the first month she brought up large quantities of the most corrupt matter, but after this it ceased; also before taking it she was unable to get out at all, but *but now she can walk and ride well for miles in the open air—even in winter.*

"You are at liberty to make any use of this letter.

"I am, dear sir, yours faithfully, SAML. HAWTREE."

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The RT. HON. LORD LAWRENCE in the Chair.

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Enquiry should be made for Mr. J. Hawkins, the Inspector of City Messenger Brigade.

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